THE GREATEST NAME.

JESUS, THE NAME HIGH OVER ALL, IN HEAVEN, EARTH OR SKY.

Dr. Talmage Speaks of the Power and Beauty and Glory of Jesus' Name-He Tells of the Potency and Consolation of the True Religion.

BROOKLYN, May 1.-While Dr. Talmage is able to hold vast audiences spellbound by his eloquence, whatever subject he has in hand, he is never so eloquent or so evidently a great orator as when he preaches Christ as the one hope for the regeneration of the world. The fact was proved this morning when he discoursed from the text, Philippians ii, 9, "The name which is

above every name," Paul is here making rapturous and enthusiastic description of the name of Christ. There are merely worldly names that sometimes thrill you through and through. Such was the name of Henry Clay to a Kentuckian, the name of William Wirt to a Virginian, the name of Daniel Webster to a New Englander. By common proverb we have come to be-

lieve that "there is nothing in a name;" and so parents sometimes at the baptismal altar give titles to their children reckless of the fact that that title, that name, will be a lifetime hindrance or a lifetime help. You have no right to give your child a name lacking either in euphony or moral It is a sin to call a child Jehoiakim or

Tiglath-pileser-or by anything that is disagreeable. Because you have had an exasperating name yourself is no reason why you should inflict it upon your progeny. And yet how often it is that we see a name full of jargon rattling down from generation to generation simply because a long while ago some one happened to be afflicted with it. Institutions and great enterprises sometimes without suf ficient deliberation take nomenclature. Mighty destinies have been decided by a name. While we may by a long course of Christian behavior get over the misfortune of having been baptized with the name of a despot or a cheat, how much better it would have been if we could have all started life without any such incum-AN EASY NAME.

When Paul, in my text and in other passages of Scripture, burst forth in aspirations of admiration for the name of Christ. I want to inquire what are the character istics of that appellation, "The name which is above every name." In the first place, speaking to you in regard to the name of Christ, I want to tell you it is an easy name. You are sometimes introduced to people with iong and unpronounceable names, and you have to listen cautiously to get the names, and you have to hear them pronounced two or three times be fore you risk trying to utter them, but within the first two years the little child folds its hands and looks upward and says "Jesus."

Can it be that in all this church this morning there are representatives of any household where the children are familiar with the names of the father and mother and brother and sister, yet know nothing about "that name which is above every name?" Sometimes you forget the name of a quite familiar friend, and you have to think and think before you get it, but can you imagine any freak of intellect by which you should forget the name of Jesus? That word seems to fit the tongue in every dialect. Down to old age, when the voice is tremulous and uncertain and indistinct, even then this regal word finds notent utterance.

When an aged father was dying one of the children came and said, "Father, do you know me?" and in the delirium of the last sickness he said, "No, I don't know you." Another child came and said, "Father, do you know me?" "No," he said, "I don't know you." Then the village pastor came in and said, "Do you know me?" He said, "No; I don't think I ever saw Then said the minister, "Do you know Jesus?" "Oh, yes!" said the dying man, "I know Jesus; chief among ten thousand is he, and the one altogether lovely.' Yes, for all ages and for all languages, and for all conditions is an easy name.

Jesus, I love thy charming name, "Tis music to my ear; Fain would I sound it out so loud

That heaven and earth might hear. A BEAUTIFUL NAME. But I remark further in regard to this name of Christ, that it is a beautiful name. Now you have noticed that you cannot disassociate a name from the character of the person who has it. There are some names, for instance, that are repulsive to my ear. Those names are attractive to your ear. What is the difference? Why, I happened to know some persons of that name who were cross or sour or queer or unsympathetic, and the persons you have happened to know of that name were kind and genial. Since, then, we cannot disassociate a name from the character of the person who has the name, that consideration makes the name of Jesus unspeakably

I cannot pronounce that name in your presence, but you think of Bethlehem and Gethsemane and Golgotha, and you see his loving face, and you hear his tender voice, and you feel his gentle touch. As soon as I pronounce his name in your presence you think of him who banqueted with heavenly hierarchs, yet came down and breakfasted on the fish which the rough men hauled out of Genesaret; you think of him who, though the clouds are the dust of his feet, walked footsore on the road to Em-

I cannot speak his name in your hearing this merning, but you think right away of the shining one who restored the centurion's daughter, and who helped the blind man to sunlight, and who made the cripple's crutch useless, and who looked down into the laughing eyes of the babe until it struggled to go to him; then, flinging his arms around it, and impressing a kiss upon its beautiful brow, said, "Of such is the kingdom of heaven."

Oh, beautiful name, the name of Jesus, which stands for love, for patience, for self sacrifice, for magnanimity, for every thing that is good and glorious and tender and sympathetic and kind! It is aromatic with all odors. It is accordant with all harmonies. Sometimes when I look at that name of Jesus Christ it seems as if the letters were made of tears, and then they seem to be gleaming crowns. Sometimes that name seems to be twisted it seems to be built out of the thrones on which his people are to reign. Sometimes I sound that word Jesus, and I hear in it the sob of Gethsemane and the groan of Calvary, and then I speak his name and it is all a ripple with gladness and a ring

with hosanna. Glorious name! A GLORIOUS NAME. Take all the glories of bookbindery and put them around the page on which that name is printed. On Christmas morning wreathe it on the wall. Let it drip from harp's string and let it thunder out in organ's diapason. Sound it often, sound it well, until every star shall seem to shine it, and every flower shall seem to breathe it, and mountain and sea, and day and night, and earth and heaven acclaim in full of temple walls, and see it interwoven into chant, "Blessed be his glorious name for the flying banners of flame, and the re-

Have you ever heard in a Methodist church, during a time of revival, a score of souls come to the altar and cry out for

The Doctors are Guilty. in treating Heart Disease. The rate of living near Avoca, Neb., was so badly sudden deaths is daily increasing. Hundreds become victims of the ignorance of head. After using numerous liniments physicians in the treatment of this dis- and consulting several physicians with ease. One in four persons has a diseased heart. Shortness of Breath, Palknew of anything that would help him. pitation and Fluttering, Irregular Pulse, I recommended Chamberlain's Pain Choking Sensation, Asthmatic Breath- Balm, which he used, and within two ing. Pain or Tenderness in Side, Shoul- weeks he had entirely recovered the use der or Arm, Weak or Hungry Spells, are symptoms of Heart Disease. Dr. Miles' Pain Balm the greatest preparation ever New Heart Cure is the only reliable rem- produced for sprains, bruises, deep-seatedy. Thousands testify to its wonder- ed and muscular pains, burns and ful cures. Books Free. Sold by Dr. A. scalds.-J. J. LA GRANGE, Druggist,

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mercy under the power of just two lines of klorious old John Wesley? Jesus, the name high over all,

In heaven, or earth, or sky. To the repenting soul, to the exhausted Invalid, to the Sunday school girl, to the snow white octogenarian it is beautiful. The aged man comes in from a long walk. and he tremulously opens the door of his home, and he hangs his hat on the old nail, and he puts his cane in the usual place, and he lies on his couch, and he says to his children and his grandchildren, "My dears, I am going away from you." And they say, "Why, where are you going, grandfather?" "Oh," he says, "I am going to Jesus;" and so the old man faints away into heaven.

And the little child comes in from play and she flings herself in your lap, and she says, "Mamma, I'm so sick, I'm so very sick;" and you put her to bed, and the fever is worse and worse, and some mid-night, while you are shaking up the pillow and giving the medicine, she looks up in your face and says, "Mamma, I'm going away from you." You say, "Why, where are you going, my darling?" And she says, "I am going to Jesus." And the red cheek that you take to be the mark of the fever turns out to be only the carnation bloom of heaven. "GOING TO JESUS."

Oh, was it not beautiful when a little child heard that her playmate was dying, and she went to the house, and she clambered upon the bed of her dying playmate, and she said to the dying playmate, "Where are you going to?" and the dying girl said, "I'm going to Jesus." Then said the little girl that was well as she bent over to give the parting kiss to her dving playmate, "Well, then, if you are going to Jesus, give my love to him." It is a beautiful name, whether on the lips of childhood or on the lips of the old man. When my father was dying the village minister said to him, quoting over his pillow this passage, "This is a faithful saying and worthy of all acceptation-that Christ Jesus came into the world to save sinners," and there he stopped. Then my father finished the quotation by saying, "of whom I

But I remark again, in regard to this name of Christ, that it is a mighty name. Rothschild is a name mighty in the commercial world, Silliman is a name mighty in the scientific world, Irving is a name mighty in the literary world, Washington is a name mighty in the political world, Wellington is a name mighty in the military world, but where in all the earth is a name so potent to lift and thrill and arouse and rally and bless as the name Jesus? Why, the sound of that one name unhorsed Saul and threw Newton on his face on ship's deck, and that one name today, while I speak, holds a hundred million souls under omnipotent spell. That name in England today means more than Victoria. In Germany that name today means more than Emperor William. Oh, mighty

I have seen a man bound hand and foot of the devil and captive of all evil habits, at the sound of that name dash down his shackles and march out forever free. I have seen a man overcome of misfortune and trial, every kind of trouble had he; but at the sound of that name the sea dropped, and the clouds parted, and the sunburst of eternal gladness poured upon his soul. I have seen a man hardened in infidelity, defiant of God, full of jeer and scoff, jocose of the judgment day, reckless of eternity, at the sound of that name blanch and cower and groan and kneel and weep and repent and pray and believe and rejoice and triumph.

A MIGHTY NAME. Oh, it is a mighty name. Under its power the last temple of superstition will name." come down and the last Juggernaut of iniquity will be shattered to pieces. The red horse of carnage, spoken of in apocalyptic vision, and the black horse of death must come back on their haunches, while the white horse of victory goes forth, mounted of him who hath the moon under his feet and the stars of heaven for his tiara. Mighty name! It will first make the whole earth tremble, and then it will make all the nations sing. Mighty name! Other dominions seem to be giving way France had to give up some of her favorite provinces; Spain has lost a great deal of

her power; many of the thrones of the world are being lowered; many of the scepters of the world are being shortened, but every tract distributor, every Bible printer, every Christian institution established spreads abroad the mighty name of Christ. It has already been heard under the Chinese wall, and in the Siberian snow castle, and in the Brazilian grove, and in the eastern pagoda. That name will swallow up all other names. That crown will yet cover up all other crowns. That empire will yet compass all dominations. All crimes shall cease and ancient frauds shall

Returning justice lift aloft her scale; Peace o'er the world her olive wand extend, And white robed innocence from heaven de

scend. AN ENDURING NAME. But I remark again, taking a step forward in this subject, that the name of Christ is an enduring name. You get over the fence of the graveyard and you pull the weeds back from the name that has nearly faded from the tombstone, and you wish that Walter Scott's "Old Mortality" would come along and rechisel it so that you might really find out what the name is Why, that was the name of the greatest man in all the town, in all the country, in all the state, now almost faded from the

And so the greatest names of this word either have perished or are perishing. Gregory VI, Sancho of Spain, Conrad I of Germany, Richard I of England, Catherine of Russia. Those names were once mighty, and they made the earth tremble. Who cares for them now? None so poor as to do them reverence. But the name of Christ is enduring forever. It will be preserved in the world's fine art. There will be other Bellinis to sketch the Madonna, and other Ghirlandaajos to present the baptism of Christ, and other Bronzinos to show Christ visiting the spirits in prison, and other Giottos to appal the vision with the Crucifixion. It will be preserved in

the world's literature. There will be other Alexander Popes to write the "Messiah," and other Dr. Youngs to celebrate his triumph, and other Cowpers to sing his love. It will be preserved in the world's grand and elaborate architecture, and Protestantism shall yet have its St. Mark's and its St. Peter's. It shall be preserved in the world's literature, for there will be other Paleys to write the "Evidences of Christianity." More than all, it will be embalmed in the nearts or out of the straw on which he lay, and then all the good of earth and all the great ones of heaven. Shall the emancipated bondman ever forget who set him free? Shall the blind man ever forget the divine physician who gave him sight? Shall the lost and wandering ever forget who brought

I them home? Why, to make the world forget that name would be to burn up all the Bibles and burn down all the churches, and then in the spirit of universal arson go through the gate of heaven and put the torch to all the temples and mansions and palaces antilin the awful conflagration all heaven went down and the people come out to look upon the charred ruins; but even then they would hear the name of Christ in the thunder of falling towers and in the crash "The name which is above every deemed of heaven would say, "Let the temples and the palaces burn; let them burn; we have Jesus left." Blessed be his glorious name forever. "The name

which is above every name.' Mr. Wm. Westlake, a prominent farm-Grave mistakes are made by physicians | er and breeder of thorough bred horses, Avoca, Neb. 50 cent bottles for sale by Walter R. Rudy, Mount Airy and at

Summer has been resurrected.

HOW WILL YOU ACCOST HIM? My friends, have you made up your mind by what name you will accost Christ when you see him in heaven? Now that is a practical question. For you will see him, child of God, just as certainly as you sit there and I stand here. By what name have you made up your mind to call Christ when you first meet him in heaven? Will you call him "Anointed One," or "Messiah?" or will you take some one of the symbolic terms which you read in your Bible on earth-terms by which Christ was designated?

Some day perhaps you will be wandering among the gardens of God on high, the place abloom with eternal springtime, ininite luxury of lily and rose and amaranth, and perhaps you will look up into the face of Christ and say, "My Lord, thou art the Rose of Sharon and the Lily of the Valley." Some time there will be a new soul come into heaven to take its place in the firmament and shine as the stars forever and ever, and the luster of a useful life will shine forth tremulous and beautiful, and you will look up into the face of Christ and say, "My Lord, thou art a brighter star, the Morning Star, the Star of Jacob, the Star of the Redeemer." Some day you will be walking among

the fountains that toss in the sunlight, falling in grash of pearl and amethyst into golden and crystalline urn, and wandering up the round banked river to the place where the water first tinkles its silver on the rock, and from chalices of love you will be drinking to honor and everlasting joy, and you will look up into the face of Christ and say, "My Lord, my Lord, thou art the Fountain of Living Water." Some day you will be wandering among the lambs and sheep of heaven feeding by the rock, rejoicing in the care of him who brought you out of the wilderness world into the sheepfold, and you will look up into his face and say, "My Lord, my Lord, thou art the Shepherd of the Everlasting Hills." THE SUN THAT NEVER SETS.

But there is another name by which you can call him. Perhaps that will be the name I have not mentioned yet. I imagine that heaven is all full. Every throne has its king. Every harp has its harper. All the wealth of the universe has come into heaven. There is nothing to be added. The song full. The ranks full. The man sions all full. Heaven full. The sun will set afire with its splendor the domes of the temple, and burnish the golden streets into a blaze, and be reflected back from the solid pearl of the twelve gates, and it will be noon in heaven. Noon on the river. Noon on the hills. Noon in the valleys. High noon. And then you will look up, sight, shading your eyes at the first lest they be extinguished with the insufferable splendor, until after awhile you can look upon the full irradiation, and you will cry out, "My Lord, my Lord, thou art the Sun that Never Sets."

But at this point I am staggered with the thought that there may be persons in this house for whom this name has no charm, though it is so easy, though it is so beautiful, though it is so potent, though it is so enduring. Oh, come today and see whether there is anything in Christ! I challenge you to test with me this morning whether God is good, and whether Christ is precious, and whether the Holy Ghost is omnipotent.

Come, my brother, I challenge you. Come, and we will kneel at the altar of mercy. You kneel on one side of the altar and I will kneel on the other side of the altar of mercy, and we will not get up from our knees until our sins are pardoned and we are able to ascribe all honor to the name-you pronouncing it and I pronouncing it-"the name which is above every

His worth ff all the nations knew,
Sure the whole earth would love him too.

I pray God he may move upon this assemblage now, that we may see him walking through all these aisles, that the Holy Spirit may spread his wings over this auditory. Now is your time for heaven. Oh, my friends! meeting once, perhaps never again until the books are opened, what shall we say of this morning's service? Have I told you the whole truth? Have you listened to the whole truth? Now is your time for heaven. Come into the kingdom. If you never had an invitation before, I give it to you now.

I do not ask what your sin has been or what your wandering. That is not pertinent to the question. The only thing is whether you want Christ. Come in, the farthest off. Come, the nearest by.

"Where sin abounded, grace shall much more abound." Is there in all this august

Mis truthed that the Other Half Lives," repeats his first success which has gained him such wide recognition. This time he tinds a most congenial subject in "The Children of the poor" in New York—a phase of life to which has semble to im The Vork—a phase of life to which has semble to im The Children of the poor "in New York—a phase of life to which has semble to im The Children of the poor "in New York—a phase of life to which has semble to im The Children of the poor "in New York—a phase of life to which has semble to im The Children of the poor "in New York—a phase of life to which has semble to my the thought him sit strongly attract him. Mr. Riis knows the gamin at first hand, through his sympathies strongly attract him. Mr. Riis knows the gamin at first hand, through his sympathies strongly attract him. Mr. Riis knows the gamin at first hand, through his sympathies strongly attract him. Mr. Riis knows the gamin at first hand, through his sympathies strongly attract him. Mr. Riis knows the gamin at first hand, through his sympathies strongly attract him. Mr. Riis knows the gamin at first hand, through his sympathies strongly attract him. Mr. Riis knows the gamin at first His worth if all the nations kne

more abound." Is there in all this august

assemblage a man who feels he is too

wicked to come? You are mistaken. Come

now. "Now is the accepted time; now is

the day of salvation." NO GLOOMY RELIGION. O ve who are young, come now! It is no gloomy religion that I preach. It will take no luster from your eye. It will take no color from your cheek. It will take no spring from your step. I know what I am talking about. I have felt the consolation of this grace in my own heart. It is not a theory with me. I know in whom I believe, and he has been so good a friend to me, I have a right this morning to commend his friendship to all the people. Oh, come into the kingdom! Do not say you are too bad. "Let the wicked forsake his way and the unrighteous man his thoughts." "Look unto me, all ye ends of the earth." How is he going to do-drive you into the kingdom? He will not do it.

If you get in at all it will be because you

are drawn in by his love. What does he

say? "Look unto me, all ye ends of the earth." He was lifted up. What for? To drive? No! lifted up to draw. Oh, come now, come now into the kingdom of our

Lord Jesus! You have heard of that warrior of ancient times who went into battle against Christ. He hated Christ and he went into battle fighting Christ, but in the battle he got wounded, he was struck by the arrow and fell, and as he lay with his face up to the sun and the life blood was oozing away he put his hand to his heart and took a handful of blood from the wound and held it up toward the sun and cried out, "Oh, Jesus! thou hast conquered."

And if today, my hearer, struck through by the arrow of God's gracious Spirit, you realize the truth of what I have been saying, you would surrender yourself to the Lord who bought you, you would say: "I will no longer battle against Christ's mercy. Lord Jesus, thou hast conquered." Glorious name! I know not what you will do with it; but I will tell you one thing before I stop-I must tell it. I will tell you one thing here and now, that I take him to be my Lord, my God, my pardon, my peace, my comfort, my salvation, my

heaven. Blessed be his glorious name forever. "The name which is above every Catarrh Can't be Cured with Local Applications, as they cannot

reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you have to take internal remedies. Hall's Catarrh cure is taken internally, and acts directly or the blood and nucous surfaces. Hall's Catarrh Cure is no quack medicine. It was prescribed by one of the best physicians in this country for years, and i a regular prescription. It is compos of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing catarrh. Send for testimo F. J. CHENEY & CO., Props., Toledo, O.

Sold by druggists, price 75c. IN THE MAY MAGAZINES. The complete novel in Lippincott's M gazine for May, "The Golden Fleece," is by Julian Hawthorne, who conducts his readers to the Pacific slope and the borders of the desert. It is a curious medley of the modern and the antique, of the weird and the practical, of civilized manners, wild adventures gradually accustoming your vision to the Aztechidden treasures, and legends or superstitions of long ago. In the Journalist Series, V. J. C. Meignan recounts the exploits and W. J. C. Meignan recounts the exploits and trials of the Traveling Correspondent. In the Athletic Series, the world-renowned bicycler thomas Sievens glorifies his favorite pursuits. "The Good Gray Poet," Walt Whit man, is celebrated in a timely essay by Wil-lam S. Walsh, and in sundry random recollec-tions by William H. Garrison. Mr. Floyd B. Wilson best a control. Personal Expondics in tions by William H. Garrison. Mr. Floyd B. Wilson has a paper on Personal Economies in Oar Colleges, 'and Mr. Moulton one on J. M. Barrie, the Scottish novelist, who has lately sprung into sudden fame. Mr. J. Y. Taylor advocates the use of the violin by ladies, and supplies much information on the subject in brief space. Mr. Philemon Hemsley, in "After-Dinner Botany," traces the relationship between certain edible and other plants not usu fly connected in our thought. Mrs. Aftice Wellington Rollins contributes two pages of miscellaneous Reflections. The department "As It seems" discusses Conscience rages of miscellaneous Reflections. The department "As It seems" discusses Conscience in the Types, Perils of the Pave, a Quadrennial Woe, and "Littleism,"—the latter a new word of Mrs. Atherton's, expressing a trait of many novelists. There are short stories by Emma B Ksufman and Frederic M. Bird, the latter liberally illustrated. The poetry of the number is by Louise Chandler Monton, Anne Reeve Aldrich, William H. Hayne, C. W. Coleman, and M. F. W.

Scribner's Magazine for May opens with the second article in the serieson "The Poor in Great Cities," in which Jacob A. Riis, the author of "How the Other Half Lives," repeats his first success which has gained him such wide recognition. This time he finds a most

is John W. Kirk, the only man present with Morse in the little room in the capitol when this message was received. BIG MONEY

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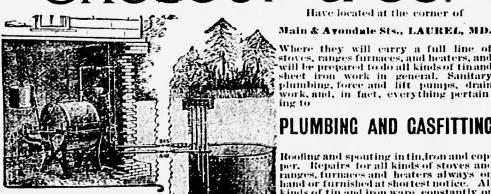
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Daily, † Daily except Sunday, 1 Sunday only, The Theatre Train leaves Baltimore at 11 15 p. m., daily and arrives at Ellicott City at mid-Frederick and Mt. Airy to Baltimore.

Frederick Mount Airy.
Mount Airy.
Watersville Woodbine.
Morkan.
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Henryton.
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Western Maryland Time Table.

*Daily. †Dailyexcept Sunday

IN EFFECT FEB. 22, 1892.

Leave Hillen Station as follows: DAILY. 4.35 A. M.—Fast Mail for Norfolk and Western R. R. and Southern and Southwestern points; also Glyndon, Westminster. New Windsor, Union Bridge, Mechamestown, Blue Ridge, Highfield, Hagerstown, and except Sunday, Chambersburg, Waynesboro, points on B. and C. V. R. R., Martinsburg, W. Va., and Winchester, Va.

DAILY EXCEPT SUNDAY 7.15 A. M.—Accommodation for Gettysburg and all points on B. and H. Div. also Main Line east of Emory Grove.

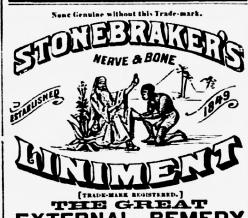
8.00 A. M.—Mail for Williamsport, Hagerstown, Shippensburg and points on Main Line B. and C. V. R. R., also Frederick and Emmittsburg, and points on Norfolk and Western R. R. to Shenandoah.

Carlisle.
1.25 P. M.—Accommodation for Arlington. P. M.—Accommodation for Arlington.
 16 P. M.—Accommodation for Emory Grove.
 3.2 P. M.—Express for Arlington. Howard-ville, Owings's Mills, Glyndon, and all points on B. and H. Division.
 4.00 P. M.—Express for Arlington, Mt. Hope, Pikesville, Green Spring Junction, Owings' Mills, St. George's, Glyndon, Glen Falls, Finksburg. Patapsco, Carrollton, Westminster, Avondale, Medford, New Windsor and Main Line Stations West, also Emmittsburg and B. and C. V. R. R., and Norfolk and Western R. R. to Shemandoah.

ern R. R. to Shenandoah. 5.15 р. м.—Fréderick train. 6 20 р. м.—Accommodation for Union Bridge 8.46 P. M.—Accommodation for Emory Grove. 11,35 P. M.-Accommodation for Emory Grove. SUNDAYS. 9.30 A. M.—Accommodation for Union Bridge

and Hanover. 2.30 P. M.—Accommodation for Union Bridge. 4.00 P. M.—Accommodation for Emory Grove. 10.05 P. M.—Accommodation for Emory Grove TRAINS ARRIVE AT HILLEN STATION, Daily=7.14 P. M - Daily (except Sunday) 6.50, 7.40, 8.39, 9.40, 11.10 A, M., and 12.12, 2.40, 5.10, 5.53 and 7.00 P. M,

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